UNITY

Freedom, Fellowship and Character in Religion.

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UNITY.

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Editorial.

WE give considerable space this week to the reports of two committees bearing on the work of the Women's Western Unitarian Conference, concerning which UNITY will have a word of editorial comment soon. The matters touched on in these reports are of interest to all workers in the field of Western Unitarianism, and we commend its reading to all.

THE excellent study work done in some of our Unity clubs and circles is attested in the following extract from a private letter: "When twenty girls and boys have each read Frances Cooke's 'Channing,' read and studied his 'Baltimore Sermon' read the sketch of Emerson's life, and spent four weeks on his 'Divinity School Address'—would n't you say that good ought to come of it? Now we begin Frances Cooke's Life of Parker, three copies of which are in our Sunday-school library. Two scholars will read the book in one week and this, with the Sermon on 'The Transient and Permanent in Christianity' will finish the year's work in my class."

MAURICE THOMPSON discusses in a late number of the *Independent* the influence of the religious journals on the development of a correct literary taste, finding that the high standards represented by our leading magazines, artistically and intellectually, are also reached in gratifying degree by our religious periodicals. Time was when the novel, play and opera were tabooed subjects in pious circles; now they are coming to be the recognized adjuncts of culture among all intelligent people. Religion and art have always served as each other's allies, says Mr. Thompson, who finds the "hope of a growing world" not in belief in the "sufficiency of the Bible Code" but in "the fusion of science and religion, and art and religion." The religious newspaper, he thinks, is freeing itself from the "old-time lugubriousness . . . the hysteria of fear, into a calm, healthy, solid state of faith which accepts whatever is true as cumulative Christian evidence." We think so too, though we often wish growth in this direction were a little more rapid. We are afraid the religious press is entitled to scarcely more credit than the pulpit as a leader in advanced and tolerant sentiment.

A SECULAR funeral service is by no means so uncommon a thing as it once was. It happens not infrequently in these days of mental revolt from the old creeds, that some brave and honest man who has proved himself able to live out his convictions while in the flesh, directs an order of funeral exercises which shall suitably end such a life. This was the case with Prof. H. D. Garrison, well-known in this city, whose funeral service was conducted with the aid of neither clergyman nor church, his old friend, Prof. E. S. Bastin, delivering the address which we print in our Church-Door Pulpit, where we believe it finds as fitting place as any of the other discourses which have appeared there from time to time.

THE question of woman's relation to the church, which in the Methodist denomination has taken the form of a demand to recognize women with men as delegates to the General Conference, has lately presented itself in the Presbyterian body in a suggestion from the General Assembly that provision be made for a new order of deaconesses, which suggestion was discussed by the Chicago Presbytery and rejected. Phœbe, whom Paul commended in one of the Roman epistles, is the single but sufficient example on which the Assembly based the new claim, but not one that afforded a conclusive argument to the Chicago gathering; which, however, couched its rejection of the proposition in respectful and sympathetic, if rather general, terms, commending the work of women in the churches, and admitting their right to larger recognition and responsibility therein.

A WRITER in the *Atlantic*, Percival Lowell, thinks the spirit of political progress, so actively at work in Japan the past few years, is marked by a degree of recklessness. He describes the career of Japan in this respect as "acrobatic," and thinks that many unforeseen but certain results of a disastrous rather than orderly and progressive nature will follow. "Dame Nature," he says "is not addicted to jumps," and adds that all healthy progress is continuous—not spasmodic. This renews a discussion as old as Goethe. The author of Faust was one of the first apostles of the creed of continuous evolution as opposed to that brought about by special or violent methods, the evolution of law in place of the evolution of miracle. The theory is one that appeals to all scientific minds, yet we must not forget that the law must in some way include and explain the miracle. And even Nature, we suspect, does sometimes proceed by jumps, accomplishing in a few hours volcanic turmoil and eruption, or the upheaval of an earthquake, results which would otherwise require ages of slow, incessant labor. Similarly in the social world revolution is a distinct and necessary feature of evolution. As history proceeds, the slower and peacefuller processes of growth gain over the shorter and warlike,—that is all. We shall not, therefore, feel apprehensive in regard to Japan because she has so swiftly accomplished the ends of free and individual government, counting it rather her good fortune and the world's that she has been as quick to act as to see, immediately applying, and to the nearest need, the truths gained from the study of other and more advanced nations.

A NOVEL, but pleasing ceremony, one founded alike in reason and tender sentiment, was the dedication of the new home of James P. and Ruth M. Gardner in this city, by the pastor and members of the church of their communion, All Souls, on the evening of February 27. The exercises opened with the singing of "Home, Sweet Home," and was followed by a brief responsive service, arranged for the occasion and embodying sentiments suitable to the occasion. The home fire was lighted by the wife and mother, the evening lamp by Mr. Gardner, and the baby fingers of the little one were pressed into service in turning up the lights around the festal board. Original songs contributed by friends, a brief prayer, and benediction, completed the exercises. That written by Mr. Gannett we shall soon print. UNITY extends its congratulations to Mr. and Mrs. Gardner, and looks to see happy and helpful influences radiate from a home centre thus established.

SOME of the replies to the question of our anniversary number, "What shall UNITY do?" came too late for publication. One friend writes urging our greater interest in the theory of Modern Spiritualism. Another repeats the words of a young man in London, who on hearing Stopford Brooke writes longingly to his friend of a possible Unitarian ritual that shall contain the richness and beauty of the old church, wedded to the progressive belief of the new. We think we have gone a long way towards securing this in "Unity Hymns and Chorals," which, however, sadly needs an enlargement of its responsive services, drawn not from the Bible alone, but all bibles, Christian and Pagan, ancient and modern. Still another friend writes, humorously, marveling at our courage in soliciting so wide a reply to our question and extending sympathy for the inevitable trials of selection it must have imposed on us, trusting, however, that the law of "the survival of the fittest" will bring us through, and that we may "find safety not in but from a multitude of counsellors." We do not feel in need of the sympathy, which, however, we accept and lay by for future use.

THE writer of the article on "Walter Besant's 'Demoniac,'" in a late number of UNITY has been taken to task for a too severe arraignment of that class of social offenders with which the book deals, and a too unsympathetic view of the special weakness of appetite there discussed; but confirmation of the views there expressed comes from a high quarter. Henry A. Hartt, M.D., contributes an article to the *Arena* on the subject, in which he takes the ground that, while drunkenness is in many cases and at a certain late stage, a disease, it is more often a crime. He says: "In all instances of this malady which have come under my observation it has invariably been the effect of a long course of willful dissipation. . . . The disease is always produced by a continuous habit of vicious indulgence." He adds, and we heartily agree, that far too much importance is attached to heredity in this matter. The doctrine of the "sins of the fathers" has been dismissed from the consideration of thinking minds as a religious dogma, its unreasonableness and injustice, there, being now easily seen. We have yet to learn to accept the facts of the theory of heredity as taught by modern science, without making a fetich of it. If heredity were half as potent a factor in social and individual progress as certain would-be scientists would have us believe, the world's growth would have been in a retrograde direction from the first. The forces that can resist and overcome evil, inherited or acquired, must be greater than those creating the evil, or progress is impossible. Infirmity of will lies at the bottom of nearly all wickedness and suffering.

Editorial Correspondence.

DEAR UNITY:—Nature knows best how to get through a mountainous country; at least so thought the engineers who laid out the B. & O. railroad track from Chicago to Washington. When they struck the hard part of it, somewhere in the neighborhood of the Ohio river, they simply followed along the bed of any little river or mountain brook that was going in something of the right direction, until they came to the end of that, and then they bored a hole through the mountain until they found another stream, and then followed that until they finally got to Washington, and a very interesting though a very crooked route it is. When people get over the scare of such continuous and rapid "snake trackings," and when the management can persuade the public that their route is as safe and as sure to be on time as any other road, then the B. & O. must become one of the most popular railroads east of the Rocky mountains. At least your senior found it so as he came over it for the first time last Monday. He came flying away from a week's routine of inspiring work in Chicago with and for UNITY and All Souls Church, and to a week of sightseeing in and around Washington. The most memorable and helping thing in the journey was the little old red brick building at Harper's Ferry, marked JOHN BROWN'S FORT. More rugged than the rocky face of the mountains about there is the figure o this bold disturber of a poisonou peace. He tunneled a more formidable mountain than the B. & O. railroad. He made, once more, law breaking sublime.

In Washington, the first thing was to see Congress die. This year, it expired in a picturesque manner. So many, particularly in the House, went

home to stay. The Republicans consoled themselves at the close by singing "Marching thro' Georgia," to which the Democrats responded with the too suggestive air of "Home, sweet Home." Looking at the Senate, there is cause for the doleful lover of the "good old times gone" to draw many a sigh as he notes the fact that Evarts, Hoar, Edmunds, Sherman and several others have passed so long ago the snow line and are nearing the zone of silence. Where are the men who are to take their place coming from? I doubt not but that they are on the way. The sensations of your correspondent during the closing hours of the legislation were like those of the poor old lady who was so moved by the sight of the ocean because for "once she saw one thing of which there was plenty." So here for a while there seemed to be plenty of money for anything and for everything, as the appropriation bill rolled its generous lengths along over chinking millions of gold. And all this seemed justified to our amateur eyes by a visit to the abundant vaults of the sub-Treasury department. In this presence, the inspiration is upon us to start, as soon as we arrive in Chicago, the movement for a $100,000 Emerson endowment fund for the Western Conference, and a $2,000 fund for the development of permanent quarters for the summer Assembly and Sunday-school and Ministers' Institute under the auspices of the W. U. S. S. Society.

The Industrial Era predicted by Herbert Spencer is already well under way, as one sees by going about these ever attractive and ever hospitable government buildings and exhibits. "Old Probability" has been transferred with all his belongings from the War Department to the Agriculture Department. Once his prophesies were needed to tell when to shoot, now it is to tell when to plant and make hay. And science in the Agricultural building is busy raising the bacteria that devastate the oats and cause the "peach yellows" and such cattle. At the Corcoran Art Gallery in the octagon room just back of Powers' matchless "Greek Slave" hangs now Millet's "Knitting Lesson"; it is not in the catalogue yet, and how delightfully finished it is in its warm colors. No sombre shadows here, such as the photographs would indicate, but all full of that vigorous life which is necessary to the fullest feelings. It takes health to love as to be wholly lovely.

This picture also belongs to the industrial era. Toil, not penance, makes the devout and grateful heart to-day. It is interesting also to note the decline of the military spirit. We have been four days in Washington and have not encountered a sentinel with a bayonet or seen a military squad. Most of the swords to be seen around here seem to have belonged to General Washington. Notwithstanding the cold wave, Mt. Vernon was still a veritable shrine worthy the visit of any lover of freedom. Nothing is more touching about this touching place than the evidences of the love that existed between Washington, the stately American, and La Fayette, the valorous Frenchman. The most suggestive theme for a poem I have seen is the key of the Bastille, which La Fayette gave to Washington, and which is on exhibit at Mt. Vernon. Will not some one of UNITY's increasing line of poets sing us the song of the "Key of the Bastille"? J. Ll. J.

Washington, March 6, 1891.

The Method of Evolution.

In connection with the course of Sunday-school lessons just published in UNITY, the following distinctions may not be without value:

First, it is important to distinguish between evolution and Darwinism. Evolution is a comprehensive term, and stands in opposition to the theory of Special Creation for the doctrine that the different forms of life, including what were formerly thought to be independent species, have been evolved from a common ancestral form. All scientists of any repute at the present time are evolutionists. They differ as to the means by which evolution has been effected.

Prominent among these means is what is properly called Darwinism, that is, as Darwin himself called it, "natural selection," or as Mr. Spencer prefers to call it, "the survival of the fitttest." All evolutionists recognize this as a prominent factor in evolution. They differ as to the extent to which other factors have co-operated with it.

Darwin, for instance, made much in addition, of sexual selection, and this means not only the success of the stronger males in the competition for the possession of the females, which is but a special case of "the survival of the fittest," but also the taste of the female in selecting as her mate a male of a particular color or form, and thus perpetuating those peculiarities. Mr. Wallace thinks that this has played a very unimportant part in evolution, if indeed it has had any influence at all.

Darwin, also, though he made little of them, recognized as auxiliary factors the direct effect of the environment, and the influence of use and disuse in strengthening or weakening particular organs. Mr. Spencer makes much of these factors, while Mr. Wallace is inclined to reject them entirely.

There is a sharp controversy over the question whether qualities which, instead of being congenital, have been acquired during the life of the parent, can be transmitted to offspring. Mr. Spencer argues in the affirmative. The prevailing trend of scientific thought seems to be in the other direction. If acquired qualities are not inheritable, it is clear that neither the direct effect of the environment, nor use and disuse can have had anything to do with the origination of separate species.

Mr. Wallace, then, makes more of Natural Selection than either of the others, and may be called more of a Darwinian than Darwin himself, as regards the evolution of physical life. He differs radically from Darwin, however, as to the origin of man's moral and intellectual nature. This, he maintains, is in some way an impartation from the world of spirit, and marks an essential difference between man and the lower animal world.

The two sides of the controversy over the transmissibility of acquired peculiarities are well presented in Mr. Spencer's "Factors of Organic Evolution," and the fourteenth chapter of Mr. Wallace's "Darwinism."

H. D. M.

"Theology by Starlight."

It may not be generally known that in our band of Unitarian ministers, we have two astronomers. One has chief charge of the sun spots, but looks after the law of gravitation in recess-time. The other sees to the double stars. Each of them has put his astronomy into a noble tract. The first one, Mr. Calthrop, of Syracuse, calls his by the Name of Names—the single word, "God." Perhaps nothing nobler is published by the A. U. A. The second, Mr. Mann, of Omaha, calls his, just published in our "Unity Mission" series, "Theology by Starlight." It contrasts the traditional Christian theology, founded on the geocentric theory of things, with the new theology that dawns to match that vast universe which knowledge of the stars and starry space to-day reveals to man. Eighty million stars, each one a sun suggesting solar systems, probably lie within the watch of the great Lick telescope, and our earth in weight is not one 300,000th part of our own little solar system. Men think of the interstellar *space* in which the eighty million systems swim! "What part of this space is occupied by our earth? The curious reader can express it for himself by writing after a decimal point forty noughts, and then a poor lone 1." And after resting, he must remember that this is only present telescopic space, with all the ultra-telescopic space on every side surrounding it. We confess we do not see so plainly as Mr. Mann seems to, why, if an infinite God be granted, our new conception of this star-tracked universe renders the common Christian theology, with its incarnation and redemption doctrines, a logical *reductio ad absurdum;* but it renders that scheme of providence an almost infinite historical unlikelihood. And the following question seems to fall with crushing force upon the common creed:

"I should like to submit to any intelligent orthodox believer, with so much as a smattering of the new astronomy, a supposition and a question. Suppose Copernicus and Galileo had lived in the first century of our era, and been followed by Kepler, and Newton, and Herschel, and Laplace, and Leverrier, and the rest, who have made the stars to shine with a light they had not before, and that so, in the days when Christian doctrine was being formulated, there had been spread abroad through the world such conceptions of the universe as educated people have to-day; suppose Paul, and Ignatius, and Tertullian, and Augustine had observed with the telescope and perceived all that Secchi and Dawes, and Webb, and other churchmen of our day have perceived of the majesty and glory, the length and breadth of creation; in that case, I ask, is it likely that the doctrines commonly called Christian would ever have been promulgated?"

Does the new-seen truth, that our earth-home is "a speck which might be annihilated to-morrow and not be missed beyond its immediate neighborhood,"—does this depress us with a sense of human insignificance? Mr. Mann answers: "Though the truth make me out to be nothing or the shadow of nothing, I want the truth; though it slay me, I will praise it." But in fact, the star-thought humbles only to exalt: "The mind that reaches across the mighty spaces, weighs and measures the stars, perceives what they are made of, foresees their movements, reads their age-long cycles, naturally becomes conscious of a greatness like that which it contemplates,"—of a power that marks the triumph of mind over the immensities. And more than this the star-thought gives; in its light this universe of infinite majesty comes to glow with intelligence through and through. "Dealing with matter, all the emphasis of Science is upon mind." And therefore, rising to theology again, "how immensely has the idea of God been exalted! We seem to be just beginning to perceive Him as He is. The purport of that word *infinite*, and of that other word *eternal*, is coming to be felt, as creation widens immeasurably to our vision, and the duration of visible things stretches from a dateless past to a future no less inconceivably remote. We are at the beginning of an epoch which must of necessity create a new theology, unless faith is to shrivel as knowledge advances, and disappear from the face of the earth. That surely is not to be. Science is not to supersede religion. The better knowledge calls only for a yet deeper reverence; the need of faith greatens with the wider outlook; the thought of God leaps in the heart as mysteries and sublimities unfold to view. Our beliefs may wear the old names, but they rest on new grounds, and are in substance changed. They are of this present time, in full accord with known facts; so their faces are not ashamed; they have not to apologize for being here. They are nourished upon every word of God; every new discovery furthers their growth. They will be larger to-morrow than they are to-day."

By our quotations we are trying to send our readers to the tract itself.* "Better is it to have no theology than to have one that can not stand the starlight." W. C. G.

Men and Things.

PROF. FELIX ADLER lectured before the Society for Ethical Culture in Chicago, March 1st, on "Evolution and Religion." Mr. Salter is announced for two discourses during the month, on "Ethics and Theology" and "Ethics and Philosophy." Dr. Daniel G. Brinton is to speak on the 29th on "The Meaning of Morals."

MR. EDWIN D. MEAD, of Boston, who is on a short visit to Chicago and vicinity, occupied the platform of the Ethical Culture Society, March 8th, on "The First Independent." He is also to lecture on the evening of March 13th, in Unity Church, on "Washington's Relations to the Great West."

THE Houghton-Mifflin House have just sent to our sanctum their new portrait of James Russell Lowell, an excellent piece of lithographic work, a speaking likeness of the foremost American of to-day. Let our Unity Club rooms, church parlors, homes and studies welcome the face and give it wall room.

A COMMITTEE has been formed at Berlin for the purpose of erecting a monument to Mozart in the capital of Germany, which strangely enough does not yet possess a Beethoven statue. At the head of the Mozart committee are Messrs. Joachim, Blumner and Bargiel.

MEISSONIER was one of the many little men who have played big parts in the world's history. His head was large and his shoulders were rather broad, but his body was short and slender. His legs were small and insignificant, but they answered Abraham Lincoln's test, in being long enough to reach to the ground.

ROCKFORD SEMINARY desirous of offering an education to girls of limited means, has adopted a plan for reducing living expenses that is common in colleges for men. A cottage will be fitted up as a club house with rooms for about fifteen students, who will have use of dining-room, kitchen and laundry. With the help of one servant the students can do all the work of the house, not giving more than two hours each day of their time. A nominal sum will also be paid to the seminary for tuition, furnishings, etc., the expense to each student being regulated by the style of living. The seminary will have sufficient oversight of the management of the club to insure a hygienic as well as an econimical mode of living. A teacher will reside in the house and the students will be subject to the usual regulations.

MANY readers of UNITY will be interested in the following extract from a recent issue of the daily *Times*, of Pittsburg:

Mr. Anson U. Hancock, author of the "Genius of Galilee," an excellent volume noticed in this column a few weeks ago, is a cousin of Principal C. B. Wood, of the Pittsburg High School. Mr. Hancock is an Ohio man by birth, having been born in Fulton County, near Toledo. He went to Nebraska in his youth with his parents. Although his father, grandfather and great-grandfather bore the illustrious name of John Hancock, they were only very remotely, if at all, connected with Hancock of the Declaration of Independence, as they were English. Mr. Anson Hancock, in his independence of thought and speech might worthily claim a spiritual kinship with the great soul who gave his voice for the freedom of the colonies. After studying at the University of Nebraska, in Lincoln, he entered the law, and was in due time chosen a county judge. His taste for literature led him while a lawyer to spend his leisure in newspaper work. He was an uncompromising Republican, and that and his resolute way of saying what he thought on any subject presented to him, cost him his judgeship. He was nominated for the district bench of the district in which Omaha is located, but a political landslide caused Judge Hancock and his whole ticket to go down. He has in preparation two more volumes, one of which is "The Evolution of the Dug-out." The Dug-out, it may be remarked, is the cave, or something like it, in which the pioneers of Nebraska nestled until they could afford a more civilized style of house."

*"Unity Mission, No. 39." Single copy, 5 cents; ten copies, 25 cents. UNITY office, 175 Dearborn street, Chicago.

Contributed and Selected.

The Cross and "The Stars and Stripes."

REV. F. L. HOSMER.

(*Written for the dedication of Unity Church, Decorah, Iowa.*)

"In this sign we conquer." 'Tis the symbol of our faith,
Made holy by the might of Love triumphant over death;
He finds his life who loseth it, forevermore it saith:
The Truth is marching on

From age to age they gather, all the brave of heart and strong,
In the strife of Truth with Error, of the Right against the Wrong;
I can see their gleaming banner, I can hear their triumph-song:
The Right is marching on!

The earth is circling onward, out of shadow into light;
The stars have shone above us still, however dark the night;
For every martyr's stripe there glows a bar of morning bright:
And Love is marching on!

Lead on, O cross of martyr-faith, with thee is victory;
Shine o'er us, stars and reddening dawn, till the full day shall be;
On earth his kingdom cometh, and with joy our eyes shall see:
Our God is marching on!

Reports on the Work of the W. W. U. C.

FROM THE COMMITTEE ON DISBANDING.

The committee appointed last May to consider the question of disbanding the conference, hereby give notice that at the next annual meeting in May there will be presented a resolution to disband the conference for the following considerations:

The object of the Conference is to arouse and sustain the interest and co-operation of women in the Unitarian work of the West. This work is most fully represented by the Western Unitarian Conference. Women are now welcomed as full and active members of this conference, and their interest is dissipated by multiplicity of organizations for the same end.

The resolution will also urge upon individual members and local circles the importance of a closer identification with the Western Unitarian Conference, and will provide for the transfer of such business and executive interests as shall be necessary to secure the continuance of all work now done by the Women's Western Unitarian Conference, under the auspices of the Western Unitarian Conference and other existing organizations.

There will probably be also a minority report of the committee.

MARION MURDOCK,
MILA F. TUPPER,
VICTORIA M. RICHARDSON.

MINORITY REPORT.

The undersigned, a minority of the committee appointed to consider the question of disbanding the Women's Western Unitarian Conference, desire to present the following reasons for the continued existence of this organization.

I. We are doing a work identical in spirit and interest with that of the Western Unitarian Conference, and in the way proposed by that body itself, so that to disband for a "closer identification" with that body would be to show distrust of its recommendation; inasmuch as women were *from the first* welcomed to full and active membership of that conference, and there is no special reason *now* for discontinuing the work to which we were called by a resolution passed in the Western Conference at Toledo in 1877.

II. It is doubted if, on the giving up the Women's Conference there would be as much interest either in the general work or in the Conference meetings in May. While the activity and interest of a few prominent women might receive an impetus or stimulus from the feeling that they were more thoroughly members of the Western Conference, we believe that in numbers the interest would be lessened.

III. It is desirable that there should be one women's organization standing openly for the broadest basis of fellowship, more especially as so recently this basis has been rejected by the National Alliance, which again can hardly carry on the work in the West so well as the organization already acquainted with the ground and which is in the field.

Respectfully submitted,
L. W. LEARNED,
M. S. SAVAGE.

FROM THE COMMITTEE ON JOINING THE ALLIANCE.

The committee appointed by the Women's Western Unitarian Conference to consider plans for joining the National Alliance of Unitarian and other liberal Christian Women beg leave to submit the following report:

It seems best to recall the circumstances that led to the appointment of this committee. The plans for a National Alliance met with much favor among friends of the W. W. U. C. for reasons that may be briefly summed up as follows. First, Unitarian women in different parts of the country need the inspiration that comes from the sense of working together, as well as the personal comradeship sure to spring from each national gathering; second, the work itself could be done better by an organization which should enlist the cordial co-operation of all societies in the field; third, the Alliance would leave the local branches free to do their own work in their own way, asking only for reports and for one-third of the membership fees, the other two thirds and all money raised to be free from central control; again annual meetings should be held at the time of the National Conference, thus insuring as representative gatherings as possible, while conferences could be held in different sections of the country at fitting times and places; finally, the broad and beautiful spirit shown continually by those who may, perhaps, be called leaders in this movenent, commanded equal trust and breadth from us, who were no less interested in the ends desired.

The way seemed thus open for wider, more harmonious and more effective work, when, as our annual meeting drew near, two complications forced tnemselves on our attention. The first was the introduction into the name of the new society, of the limiting phrase "Other Liberal Christian Women." The second was the statement generally made and accepted by members of both bodies, that the W. W. U. C. could not join the Alliance as an organization without radical changes in the constitution of the latter which would seem to reduce it from a truly national body to a federation of allied societies. While admitting the impossibility of entering the National Alliance as an Associate Alliance, we might perhaps join it as a Branch, but this problem has not yet been definitely settled by the Board of the Alliance to which it has been referred. With the question of disbanding the W. W. U. C., which came up in this connection, this committee has nothing to do, as its consideration has been intrusted to others. It thus remains for us to examine the first obstacle in the way, the change in name. The phrase, "Other Liberal Christian Women," was introduced deliberately into the constitution in order to conciliate the spirit that insists on the Christian name before recognizing the Christ-like spirit. It is a barrier which shuts out our Jewish members and our friends in the Ethical Culture societies from full companionship with us, even when working for the same ends, since they can not conscientiously claim the Christian name. We think the word Christian too good a word for such uses, and believe that the spirit of Jesus should teach us to keep our religious fellowship, as open as we believe God's love to be." As women who desire to stand with the Western Conference, and to share the disappointments and the heartaches and the blessedness that have come from the Cincinnati and Chicago action, we could not lightly exchange our own freedom for these limitations.

Nevertheless, after acknowledging the force of this objection, your committee feel that the responsibility for the insertion of this limiting phrase cannot be avoided by W. W. U. C. members, and that they should seek other means of righting the wrong, if they consider it such, than by now standing aloof and withholding their sympathy and co-operation. We were represented on the constitution committee by two prominent members. Our president, with several directors and other leading members, were present at all the meetings in Philadelphia, and with two days for deliberation, they voted unanimously for the amended constitution. In the two months and a half allowed for consultation and reflection later, only one vote was changed. While we do not think that the W. W. U. C. as an organization was thereby pledged to indorse the action of its representatives in Philadelphia, we do believe that in justice to our fellow workers we must accept our share of responsibility for the constitution as it now stands. For the rest, we feel that the women of different sections of the country need each other now more than ever; that we can work together and not be discouraged. Therefore, after thoughtful consideration, we would report to the members of the W. W. U. C. our conviction that they should give their cordial sanction to the formation of branch alliances in our churches and encourage unreservedly by their sympathy and co-operation this earnest endeavor, this new movement among Unitarian women.

(Signed) EMMA E. MAREAN,
CAROLINE A. WEST,
MATILDA L. WARE,
EMMA DUPEE.

MINORITY REPORT.

Although I have striven earnestly to accept the statements and conclusions of the majority of the committee to which was referred the question of "How the W. W. U. C. was to join the National Alliance," etc., and although I am as willing as anyone to make reasonable compromises in order to harmonize the natural differences, when many people of many minds are gathered together, in this instance the acceptance of the conclusions reached by the majority of the committee necessitates such a departure from the principles which have animated the women of the West, that I feel compelled to dissent from the report, and here give my reasons for so doing.

I. The name of the organization is line-drawing in its character. To accept the title is to lower one of our highest religious ideals. Its acceptance is the virtual negation of one of the most precious things for which the Western Conference stands, and places the members of the Alliance who are in sympathy with the ethical basis of the Western Conference in the unenviable position of those who have disturbed the peace of and produced discord in the Unitarian body; not for the sake of freedom, for they voluntarily bind themselves anew, and not because of any principles which they love, for they give these up with a weak protest.

II. The plan of organization of the national body which has been referred to as truly national, is most objectionable. It is entirely out of harmony with the Unitarian or Congregational idea of the power of the individual church. It is a departure from the democratic idea that all power should come from the poeple, and substitutes the Presbyterian organization in which the privileges are granted *to* the people. A national body which is a federation of all societies is possible, and I believe the enthusiasm developed by co-operation is more potent for good than the oiled machinery of a centralized government which lacks the vitalizing power of the individual worker, and whose officers in time are liable to degenerate into mere place holders.

III. The disposition of the funds by the national body and the work to which it is pledged as interpreted by the following clause in the constitution—"All money contributed to the National Treasury shall be expended only for such work as shall be in harmony with existing national Unitarian organizations, namely: the National Conference and the American Unitarian Association,"—is not reassuring to the women who have been earnest advocates of the Western Conference. We cannot forget that the National Conference had no fellowship for the Western Conference, that it refused to work with it, that it dropped its representative from its board, that it ignored its headquarters and in every way possible did what it could to destroy its efficiency, when the Western Conference stood firm to its convictions.

IV. The fact that a few of our number acquiesced in the insertion of objectionable features does not in the least bind the subsequent action of individuals or of our organization. The representatives expressed their opinion as individuals, when there was but little time for mature deliberation. Now, if a mistake has been made, let us acknowledge it and by adherence to our principles do what we can to correct it. Neither is it good policy or practice to enter the body dissenting. If we differ, let us differ boldly and honestly and maintain our position and go our way with kindly feelings toward all.

For these reasons, I can not recommend that the women of the Women's Western Conference, even as individuals, become members of the Alliance. Rather would I recommend that they remain firm in their adherence to the Women's Western Conference, which has still before it a wide and inviting field for the education of the *lay women*, if not for the women ministers of the West.

Again the Women's Conference was called into being ten years ago, not only for the educational advantages which it offered to its members, but also for the purpose of aiding in securing for the Western Conference a permanent home, and surely the Western Conference needs that aid to-day more than ever before.

JESSIE E. SHEARS.

(*See Communication on page 21.*)

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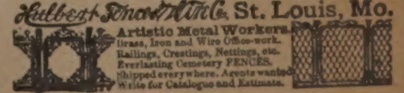

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Funeral Address.

DELIVERED AT THE FUNERAL OF PROF. HEROD DALY GARRISON, BY PROF. E. S. BASTIN.

I have been asked to say a few words regarding the life and works of our friend who has passed into "the chambers of everlasting silence." It is fitting, before we lay away in the earth's bosom—whence sprang all life, to which it must all return—these ashes whose glow of life has fled, that we should pause and recount the virtues that made the man a power in the community in which he lived.

Herod Daly Garrison was born in the month of October, 1833, and was therefore at the time of his death not yet fifty-eight years of age. He first saw the light of day in Dearborn county, Indiana. His parents, who were of German descent, possessed the thrift, industry, good sense and hardy virtues so common to their race, and they taught their children the same habits of economy and industry. As soon as the six boys were old enough, they shared in turn the burdens and responsibilities of the farm and household work. But the parents took care also that their children should have such school advantages as their somewhat slender means could afford. Daly showed a decided aptitude for study and was known among the neighbors as an inventive, thoughtful youth. He had a fondness for machinery, and while on the farm he often turned his ingenuity to good account in the construction of labor-saving devices. Had not his attention been directed to other things, he might easily have become a great inventor. He used to humorously refer to this farmer-boy period of his life as having been largely employed in inventing means of getting rid of hard work. He had too active a brain, and too great ambition to long submit to the limitations of farm life. Though cheerfully bearing his share of the burdens at home, he developed no real taste for a farmer's career, but longed for the larger life of one of the learned professions. As he expressed it, he wanted to work more with his brains and less with his hands.

When the boys reached manhood, the father apportioned his lands among them, offering to Daly, however, his choice between land and its equivalent in money. He gladly accepted the later alternative and forthwith started for college. He entered a small institution in Ohio called Farmers' College, the same that President Harrison attended. Here he applied himself closely to study during term time, and in vacations replenished his slender means by teaching district school. He made rapid progress in Latin, mathematics and the sciences, but it was the latter branches that seemed to have interested him most, and made the most lasting impression on his mind. This was doubtless largely due to the excellent instruction he received in these branches, for the college, though not largely attended or richly endowed, seems to have had efficient teachers in its faculty. His teacher of botany was Dr. Alphonso Wood, of whom he often spoke in terms of high praise. He and another teacher of science, whose name I can not now recall, seemed to have had much to do in shaping his future career.

After leaving college he went to Cincinnati and completed a medical course at the Cincinnati Medical College. But he had scarcely got well settled in the practice of his profession when the war of the rebellion broke out and he showed his patriotism by promptly tendering his services to his country. He entered the army as first assistant surgeon of the Fourth Indiana Cavalry, serving with his regiment in the various campaigns of the army of Tennessee, and experiencing for three years the usual hardships and dangers of a soldier's lot. He was once a prisoner in the hands of the Confederates, and doubtless there were then sown—in the privations of camp and prison—the seeds of the disease which has at last, in the prime of his manhood and of his usefulness, destroyed his life. He knew that he bore about in his body the seeds of this disease, but without complaint. What he gave to his country he gave ungrudgingly—gave as the patriot gives.

The thirst for scientific knowledge which he had acquired at college did not desert him in the barracks, or in the field. His observing faculties were keenly alive. With no books at hand, he studied nature. The tedium of the camp and the march were relieved by the observation of plants, or of geological phenomena. The philosophic tendencies of his mind led him, even at this early date, to speculate on the origin of the vast variety of vegetable forms, although he had not yet heard of Darwin. He also observed how species vary, and the close resemblance which often existed between species suggested to his mind the probability of a common origin. He was, in fact, unconsciously preparing for the enthusiastic acceptance of the doctrine of evolution when afterwards it should be presented to his mind.

Moreover, in his capacity as army surgeon, he was not content with routine practice. He was the reasoning practitioner. He never blindly followed a book or a school. He had the courage to discard an approved method if it did not appeal to his judgment and experience. He had no respect for orthodoxy in medicine, or orthodoxy in anything, unless that orthodoxy accorded with his own best judgment. Few men were ever more unbiased by undue respect for mere authority. Properly constituted authority he respected, but it was in the nature of his mind to demand of every authority that it should show its credentials.

The young doctor did not continue long in the active practice of medicine. He cared more for the sciences that constituted the basis of medicine than for its practice. He had, moreover, a special aptitude for imparting knowledge, accordingly we soon find him occupying the chair of chemistry and physiology in the Bennett Medical College in this city. He was for some years identified with this college, and its leading spirit, resigning his position about the year 1876. Before this, however, he had begun lecturing on Materia Medica at the Chicago College of Pharmacy, then a young and promising institution. Into this work he threw all the vigor and enthusiasm of his mature manhood, and it was in very large measure due to his ability and popularity as a lecturer that the school achieved the success it had as an educational institution. With this college he remained, first as Professor of Materia Medica, afterwards as Professor of Chemistry until the last year of his life, excepting an interval of one year, which was spent in European travel, only resigning his position in the month of July last.

During his connection with the college he was also at times identified with other important educational interests. In 1882 he gave a course of instruction in chemistry at the University of Chicago, and soon after one in chemistry and physiology at Beloit College where his work was highly acceptable to his classes, though objected to by the authorities because of his fearless advocacy of the doctrine of evolution, a doctrine which, at that time, was not received with favor in some of our sectarian institutions.

In 1878 he went as honorary commissioner to the Paris Exposition, visited London, and while there met and married the lady who survives to mourn his loss, and with her visited most places of interest in England, Scotland, Ireland, Wales, France, Belgium, Holland, Germany, Austria, Italy, Egypt, Palestine and Greece. This year of travel was not only the coronation year of his life so far as his happiness was concerned, but it was, to a man of his observing habits and philosophic spirit, a year of great mental expansion. During his stay in England he gave, by invitation, a course of ten lectures before the Royal Polytechnic Institution in London.

As a teacher, Dr. Garrison had unusual ability to enlist and retain the attention and interest of his students. He could easily put himself *en rapport* with them and command the attention even of the dullest. The clearness with which he presented a subject, the wealth of illustration with which he vivified it, the faculty he had of making even abstruse subjects luminous and glowing with interest—these were his salient characteristics as a teacher. As a lecturer, he possessed none of that art which Prof. Huxley so aptly describes as "the art of varnishing the fair face of truth with the pestilent cosmetic of rhetoric." In common with most earnest men who have ideas to communicate and who care more that these should be understood and accepted than that they themselves should be admired, he abominated rhetorical tricks. His style of utterance, therefore, whether on the platform or in the social circle, bore the charm of directness, simplicity and transparency. But no little of his power over his audiences lay also in that unfailing kindliness and buoyancy of his nature which glowed in his face, or fell, as naturally as the vivifying raindrops from a summer cloud, from his lips in the form of quiet, almost inimitable humor. A radiant energy of good feeling beamed from his face and glowed in his words.

I should do scant justice to the memory of such a man as Dr. Garrison, if I did not speak of him also in his relations to the larger philosophic thought of our time. He was a chemist, a physicist, a naturalist, and his attainments in geology and astronomy were of no mean order; but he should not be estimated as a mere specialist. He was pre-eminently a philosopher, and as such deeply interested in the great intellectual movements of our time and closely identified with them. The modern renaissance which is tersely expressed in the words "Evolution" and "Darwinism" had perhaps no more able or enthusiastic representative in our city than he. He was one of the first, if not the very first, of our public teachers to become a convert to the doctrine, and for such a man as he to become a convert was, like Paul of old, also to become the advocate and apostle. He accepted unflinchingly his share of petty persecution and social obloquy for teaching a doctrine so repellant to the traditions of society and of the church. But for him it was enough to be convinced of its truth. I do not believe he would have flinched had he lived in the days of Giordano Bruno and seen before him the martyr's pyre. As a member of the Philosophical Society and of the Evolution Club and other societies of this city, as well as in the capacity of a public lecturer and writer, he was active in promoting Evolution views, and he probably did more than any other of our citizens to popularize and extend them. Moreover, he was quick to see the philosophical bearings of the doctrine and apply it to the solution of sociological, moral and religious problems. His original contributions to the doctrine, though not voluminous, were interesting and important; as witness his paper on "The Structure of the External Ear in Man," read before the American Association for the Advancement of Science, and a paper on "The Absence of Design in Nature," read before the Philosophical Society. He, in fact, possessed in no ordinary degree the qualifications for an original investigator, but so profoundly impressed was he with the vast importance of the views of Darwin that he chose rather to employ his energies in popularizing them and overcoming the unreasonable prejudice against them.

In matters of religion he was as thoroughly untrammeled by traditions as he was in all the rest of his thinking. He was called a sceptic, an infidel, even an atheist by those who differed from him in opinion. It is easy to bandy epithets, especially easy for the blinded devotees of superstition to apply them to the untrammeled thinker whom they do not understand. He was, however, a sceptic in the proper acceptation of the term, for it means a thoughtful, reflective person who hesitates to accept as true that which is not well fortified by reason and evidence. To scepticism of this kind the world owes an incalculable debt of gratitude, for it has saved this nineteenth century from the awful horrors of the sixteenth and seventeenth centuries, when hundreds of thousands of innocent men and women suffered horrible torture and were burned at the stake for the imaginary crime of witchcraft, all in the name of religion. But he was in no right sense an infidel, for he was never faithless to any trust. He was in the highest sense faithful, because true to himself. A man owes no higher allegiance to anything in heaven above or in earth beneath than to his own deepest convictions. Nor was it right to apply to him the term atheist. A God pictured in the likeness of man could not satisfy an intellect like his; and from the Old Testament conception of an avenging God his heart revolted, but he believed in the justness and order of the universe. His sense also of its vastness and of its unsolved and unsolvable mysteries was profound. He bowed in recognition of an infinite Unknowable. He, therefore, called himself an agnostic, and the name, in his case, was singularly appropriate. His faith in the constancy of the laws of nature was too strong to admit the idea of miracles, either past or present. For the same reason, he rejected the idea of prayer. That the divine order of the universe should be in the least modified at the instance of any creature, was to him an absurdity.

Is there a life beyond the present? To this question he also answered, "I do not know." Who, indeed, does know? "Hope springs eternal in the human breast," and doubtless so long as the race continues on earth, men will hope for immortality. He shared the hope of his race. He realized that in a universe so vast there was room for a future life. There might be one; he hoped for one; but he knew not. Science casts no light that penetrates the shadows of the grave. It may seem a calamity that the once strong faith of man in his immortality is slowly fading out of the world. But may it not be that as the future grows less certain, we shall be much more likely to make the most and best of the opportunities of this life? If there is for any of us a future, surely those most entitled to it are the men who have lived nobly in this life. The only dread that should possess any human heart, is the dread of wrongdoing and of frittering away the life that now is.

Our friend approached death with the same philosophical calm that had pervaded his life. He reposed on the sublime order of the universe, and he knew that death as much as life is a part of that order; that what comes to all can not but be for the best.

I can not forbear quoting, in closing, a few sentences from a letter written

by one who knew perhaps better than any other the inner life of Dr. Garrison:

"The doctor has always been a law-loving and law-abiding citizen. I remember his telling me about the great bump of reverence which the phrenologists find in his head, is reverence for *government* and *reason* and *nature*. His dislike of anarchy was so strong that he refused to address or be present at any meeting or club where such principles were advocated, or where any of the presiding officers were biased that way. * * * He would teach children to govern their emotions, and thereby become fit to govern their homes, and through them to govern their country. He was not fond of poetry. He would never spend an hour reading even the best of poetry. He thought writers of poetry wasted their feelings and threw away their time in sentiment, and the work they did had better been employed in expounding some natural science."

I may say one word more: He was a warm and generous friend; it was impossible for his large heart to cherish hatreds against even those who had grievously wronged him. He was a devoted husband and kind father, and affectionate thoughts will linger in the memories of all who knew him.

(*See page 19.*)

A Communication.

To the Members of the Women's Western Unitarian Conference, and others interested:

I desire to bespeak your careful reading of the reports, on page 19, prepared by two committees appointed at the annual meeting of the W. W. U. C. last May, and now printed in UNITY according to a vote of the members present. For the past five years, ever since the meeting of the Western Unitarian Conference at Cincinnati in 1886, at which was adopted what is known as the "ethical basis" of fellowship, the organization problems connected with Unitarian work in the west have been unusually difficult. The parent organization, the W. U. C., has by the aid of constant care and labor on the part of a few devoted members, maintained its position, and, under the inspiration of the very losses and trials which at one time threatened its existence, is now entering on a career of new hope and activity. The smaller and younger organization, representing the women of our Western churches, has, partly by accident, partly through choice, become closely identified with the general conference, so that the trials and obstacles of the one have been those of the other. The W. W. U. C. has suffered the penalties of its close, natural relation to the W. U. C., and reaped that reward of spiritual strength and courage which always comes to those who stand unswervingly by a noble principle. This fact then should be clearly borne in mind in the discussion of the two questions now before the Women's Conference, viz., that we stand not only in the general mind but in the recorded action of the society in 1888, when an attempt to change the present undogmatic basis of membership in our body to another claiming to be more religious was defeated, plainly committed to the principle of broadest religious fellowship, unrestricted even by the word Christian. The W.W.U. C. is, as pointed out in Mrs. Learned's report above, the only organization of women pledged to the support of this principle. It is therefore the duty of every member of the Conference to ask herself seriously what effect, if any, will the disbanding of our organization, or its connection in any subordinate capacity with another body, resting on a narrower basis, distinctly affirmed, have on the maintenance of this general principle of open fellowship, which all are agreed, we desire above everything else to maintain. It must be said in justice, however, that the present leaders in the movement to disband are in no way actuated by the desire to substitute a narrower basis of organization for the present one, or to afford room for another working body. The movement to disband is not—if the writer can judge of the events and forces now at work in our Unitarian body—incited primarily by any widespread or very enthusiastic feeling in favor of the new organization known as the National Alliance, though it is probable that this serves as a strong motive in some minds. The movement to disband, as at present conducted by those members of the committee who favor it, is based on a very sincere conviction that there is no need for a separate organization of women, that the work of our rational faith is too small in the numbers it represents, too difficult in the various obstacles it is continually meeting with, to be effectively divided between two organizations. The principal argument to disband now rests on the naturalness and the desirability of men and women working, not in separate bodies, but together in one. It is urged that the Western Conference, which has ever held its doors as freely open to women as to men, and which provides increasing space for their co-operation on its programmes and in its executive councils, year by year, is a sufficiently large and the only needed field of work in this line, for women as for men. The argument is a strong one, the force of which is enhanced by the spirit of the times, which is rapidly doing away in every department with those conditions and limitations against human effort arising from the fact of sex. It aims towards an ideal universally recognized as one of near or distant attainment, and its logical bearings will be more or less manifest to all. The argument against this position will be based on the questions of time and expediency. Many who look forward to the ultimate union of the two bodies will urge that this is not the time to take that step, that neither the general interests at stake in work of so radical or difficult a nature as that for which Western Unitarianism stands, nor the educational objects of that work, so far as it is done by women, will safely permit such a change now. It will be urged that these educational objects can be fully reached only in women's organizations, in which the members feel more free to take an active part, and a larger degree of personal responsibility. The question of disbanding with the object of giving women a larger share of work and responsibility in the Western Conference should not be decided, either, until we have carefully examined the ground to learn what are the chances likely to be there offered for these ends. At most, probably all that the Western Conference could do in response to such an appeal would be to find place for a few more women on its board, or provide room for an auxiliary committee of women to carry on practically the same work the separate Conference is now doing. Perhaps this is all that is required; but it is worth asking ourselves whether, even though provisions of this kind might provide place and work for a few women, they would supply that opportunity for general participation in the work, and reach the ends of moral stimulus and instruction such participation includes, as well as an independent organization. The projectors of the movement to disband should carefully consider these points and present a plan of future work aiming to engage the interest of all the women of our churches as widely as does the present one, if they wish to prove its practicability.

A "few words remain to be said respecting the National Alliance of Unitarian and other Liberal Christian Women. The general plan of this organization is already known. It aims to secure, under the patronage and aid of a single organization, admirably equipped in the character and experience of the women most prominently identified with it, and in the resources of wealth and social prestige in the churches represented, the co-operation, in active work, of all the women of the Unitarian denomination from the Atlantic to the Pacific. The aim is in many respects as noble as it is comprehensive, but the methods by which it is to be accomplished, under the provisions of the long and minutely-prepared constitution, are such as demand the reorganization or abandonment of all the old lines of work both in the East and the West. In the East this was accomplished after a long struggle and not without some bitter feeling, in the formal disbanding of the Women's Auxiliary. The request to follow this example came to the W. W. U. C. a year ago, and is still before it. The constitutions of the National Alliance and the W. W. U. C. conflicting, no way remains for the latter organization to join in the work of the former, except by voting itself out of existence, the constitution of the National Alliance providing for no recognition of coordinate bodies of women working to the same end, but aiming to cover the entire field with a system of subordinate societies called "Branch" and "Associate" Alliances. Unlike the National Conference its aim is not deliberative but executive, which is the reason why we should reflect very carefully whether a scheme of denominational work of admitted comprehensiveness, and high in motive, is at the same time a practicable and reasonable one, and to what degree it is in harmony with congregational usages governing our Unitarian churches and other denominational bodies. In illustration of the last point, attention is especially directed to those parts of the constitution which require every member of the National Alliance to gain admission through a Branch Alliance, and which also require Associate Alliances to be made up of Branch alliances; thus defining the manner in which every general organization of women, in larger centers where two or more churches exist, shall be formed, preventing them from admitting any to their fellowship except the members of subordinate Branches, excluding the representatives of any other society, orthodox or liberal, which had not first found a Branch Alliance.

The introduction of the word "Christian" into the name of the National Alliance has been the cause of much discussion. The circumstances under which this word was introduced, the fact that it was done at a particular—the most important—juncture in late Unitarian history, when it could but arouse sore misunderstanding and disapproval in many minds, made its adoption the more significant, one which a body like our own, pledged to an absolutely undoctrinal basis of religious fellowship and belief, could not ignore. The responsibility for this word, the exclusive nature and effect of which grows plainer as thought grows clearer, and courage stronger,—is not to be wholly ascribed to any one section, or set of influences. The representatives of the W. W. U. C. and other western societies present at the Philadelphia meeting where the constitution of the National Alliance was adopted, must accept the full responsibility of their votes or their silence on that occasion. The situation was a difficult one, and nothing can now be gained by accusations or counter charges from any quarter. Many motives,—honest conviction, timidity, policy, desire to conciliate, indifference,—determined a result which nearly every one now deplores, including many of those most active in bringing it about. But deeds of this kind both make and mark history, and the name and constitution of the newly-organized Alliance are now accomplished facts to be judged solely on their intrinsic merits, and by their power to help or hinder the general work of Unitarianism. All consideration of the circumstances or influences which brought them into being are now of minor importance.

It is not within the province of the presiding officer of a society to do more than set forth the various arguments, pro and con, on the questions before it. It is most earnestly hoped that the annual meeting in May next will be fully attended, especially by representatives from outside and distant churches. It is the duty of every member of the conference, to ponder these questions carefully and conscientiously, then come to the conference, prepared to vote as intelligently as she can. In considering the question of disbandment, let every woman ask herself these questions: 1. What will be the effect on the general work, and the advancement of those principles for which the conference stands. 2. What chances for or against the larger participation of women in the work are involved in this change? Would it be directly beneficial to us as Unitarian women, and would it be of help to the cause for which we are working? 3. In the event of continuing the conference, *what portion of help am I willing to render its work*,—help rendered in the way of time, money and service?

Concerning the matter of joining the National Alliance, the question may be summed up in one, respecting the likeness and sympathy of aim between the two organizations. Does the Alliance, in the name and constitution which explain its objects, stand for the fullest expression of a free, rational, universal faith, such as Unitarianism, *in its spirit*, has always aimed to teach, and which despite our mistakes, we are approaching somewhat nearer year after year? These and all other questions presented to us for individual testimony and reflection, let us try to decide according to their merits, logically and fearlessly, yet in a spirit of love to all concerned; knowing that those who differ from us are equally honest and intelligent, equally desirous to do the right. Religious peace and concord are not attained through intellectual submission, but by the liberty that permits every one to think for himself, respects all honest differences of opinion, and seeks only the truth.

It should be borne in mind that this is an official communication, as the title explains. UNITY, whose interest and right of utterance on all questions of denominational policy are understood, will speak on this subject soon through the senior editor, whose long years of faithful service to the cause of rational religion and wide experience, entitle him to a careful hearing.

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Notes from the Field.

W. W. U. C.—The Board of the W. W. U. C. met in quarterly session March 5th, Mrs. Woolley in the chair. Present Mmes. Dupee, Richardson, Temple, Hilton, Jones, West, Lackersteen and Miss Hilton.

—Mrs. Lackersteen was voted a member of the Board. The treasurer's report was read and accepted. The resignations of Mmes. McConnell, Butler, Boyeson and Bills were presented and accepted. Letters from directors were read. Mrs. Savage, of Wisconsin, Mrs. Learned, Missouri, Mrs. Wallace, of Nebraska, and also from Mrs. Bradley, of Quincy. A communication from the Unitarian Sunday School Society was read and it was moved by Mrs. West and passed by the Board: That all friends of this Conference be asked to consider the Sunday-school interests, and that further action upon the letter be left to the Conference programme committee. A letter from the women of All Souls Church was read, requesting that a paper on the Women's Conference be read at the May meeting. *Moved* that it be left to a committee of the president, secretary and Mrs. Richardson. Carried. Mrs. Richardson as member of the committee on disbanding read an uncompleted draft of the resolutions on disbanding, which were discussed.

The president called attention to the forthcoming reports in UNITY of the committees appointed by the Board, and requested that an effort be made to circulate them among our women. It was moved that a programme committee be appointed by the chair. Carried. The chair appointed Miss Hilton, Mrs. Lackersteen, and Mrs. Richardson. Moved to reconsider the motion for a committee to take action upon the letter from All Souls women, and that this matter be left with the programme committee. Carried. The question of voting at the May meeting was brought up and the chair ruled that all members should vote. The meeting adjourned.

FLORENCE HILTON, Sec'y.

Washington, D. C.—Rev. J. Ll. Jones, of Chicago, preached in the Unitarian Church, Washington, D. C., on Sunday, March 8.

—The Washington *Post* of Feb. 23d speaks in high terms of the sermon of Rev. Ida C. Hultin, of Des Moines, before the Woman's National Council in Albaugh's Opera House. She spoke from the text, "For the earth bringeth forth fruit of herself, first the blade, then the ear, then the full corn in the ear." "And I saw a new Heaven and a new Earth." She dwelt on the idea of evolution and development as suggested in her text and in the great thought of the Unity. "Life is everywhere," said the gifted speaker, "yearning, hurrying, climbing and stirring, God is throned everywhere. There is no such thing as isolation." She said that the story of the world having been created out of nothing had been exploded long ago. It was nothing but a myth—a baby story. She then described the physical development of man, and said it was a long way from the growl of a savage to the symphony of a Beethoven, and a long way from a protoplasm to a fully developed man. She traced in her inimitable style and language the struggle of the savage and the development of knowledge as it came to him from his contact with the laws of nature.

Boston.—Several Unitarian Societies of the city and suburbs held on Monday, Feb. 23d, a children's Washington festival, affording elegant indoor amusement for the ward, and making a good financial investment.

—The Channing Club discussed at Young's Hotel "Phases of Religious Clubs."

—Boston will try the New York system of cleaning by use of peripatetic hand-carts.

—In Roxury (suburb) Rev. W. H. Lyon will give four Sunday evening lectures on "The Story of Protestantism."

—A late sermon by Rev. Chas. G. Ames on "Heart-ache and Heart's-ease" is published by Geo. H. Ellis and is sold in the five-cent series at the A. U. A. rooms.

—Feb. 22d, Sunday, was quite generally observed by the Sunday-schools in New England in a festival service of Temperance, Purity, and of honor to Washington. The Sunday-school society sold their large edition of the festival service, and the observance of the occasion must have been wide in the Western States.

Chicago.—The Chicago Branch of the W. W. U. C. met at the Third church, Feb. 26. After lunch and a social hour the meeting was called to order. The president, vice-presidents and secretary being absent, Mrs. Effinger was called to the chair and Miss Hilton to serve as secretary. "Cotton Mather," the subject for the day, was introduced in a paper by Mrs. Julia Visher in verse on "The Life and Character of Cotton Mather." One truth which he taught deserves our special recognition, i. e., that varied faiths among brethren should not lessen our love for them. Mrs. Bartlett followed with a short paper on "Writings of Cotton Mather," and read from his work on "The Testimony of Witchcraft and The Wonders of the Invisible World," one of the 384 books published by Mather. Miss Marshall gave a paper entitled, "Lecky on Witchcraft," and Mrs. Waite read an earnest appeal for "Practical Piety." In the discussion Mesdames Bangs, Hopkins, Jones and Visher gave further facts of interest.

Miss Hilton spoke of the Loan Library, invited members of the Conference to use it, and hoped the Branch would choose some day to advertise both it and our literature from Headquarters. She also suggested that some expression of greeting and good will be sent either by letter or by person to the Associate Alliance of Chicago. After discussion it was voted that the secretary write such a letter. The meeting adjourned to April 30, when Jonathan Edwards will be the subject for the day.

FLORENCE HILTON, *Sec. pro tem.*

Rochester, N. Y.—The *Post-Express* of Saturday, Feb. 28, gives an appreciative notice of "American Reformers," a life of Hon. Frederick Douglass, prepared by Frederick May Holland, and recently published by Funk & Wagnalls of New York. The reviewer says: "Mr. Holland was favored by the loan of ten unpublished lectures, and so many other manuscripts and rare pamphlets that he is able here not only to mention but to quote more than a hundred works by an author not admitted to a place among the 46,000 writers of English enrolled by Allibone. . . . Issues of national import are here discussed incident to Mr. Donglass' personnel, which are far-reaching and whose trend will be part of the twentieth century interests for the world. Both the subject and attractive style in which every chapter is framed make a charming volume, which reads like a romance—so interesting as to hold the heart and thoughts of the reader close to Frederick Douglass, the man, in the various phases of his large nature."

Limekiln, Washington.—It is with pleasure that we give place to the following communication:

EDITOR UNITY—*Dear Sir:* At a meeting held in this place on the 21st of February, a Unitarian society was organized, to be known as the First Unitarian Church of Limekiln, Washington. Officers elected were: Pres., W. V. Hornaday; Sec. and Treas., A. D. Hale; Trustees, Joseph McCutcheon, H. E. Schultz and A. D. Hale. We start out with only eight members, but have prospects of several others soon. Resp., Yours, A. D. HALE, Sec. We send greeting to the Unitarians at Limekiln and congratulate them on the courage with which they stand by their convictions.

Warren, Ill.—A correspondent writes: "Mrs. Sprague, of Monroe, Wis., was with us last evening and gave an excellent discourse and to a good audience. She pleased all her auditors." The same correspondent, who is the leading supporter of the movement at Warren, thinks that a Sunday-school will be organized when Mrs. Sprague returns on the 14th, and that the time has come for the liberal friends to perfect their organization and go to work earnestly for the erection of their own church home. The patient work inaugurated here several years since under the auspices of the Unitarian Conference of Illinois gives promise of encouraging results in the near future.

The Other Side.—This is how the Western Unitarian Conference gets it from the other side. The *Conservator* of Philadelphia, Horace L. Traubel, editor, in its February number has the following: "The *Conservator* has a message. It extends the hand of universal hospitality. It professes no basis the last step to which it fears to take. It stands on the assertion of human consanguinity. The Western Conference came within signaling distance, but never took the logical leap. Whatever is done toward ethical conference in absolute freedom must escape the last refinement or taint of theological name and statement."

St. Louis, Mo.—The *Non-Sectarian* for February, published in St. Louis, thus hits off the claim that the majority have a monopoly of truth: "Did you indorse my sermon?" asked the preacher. "To be frank with you, I did not," answered our friend. "Well," said the preacher, "the majority are on my side." "Yes," replied our friend, "as far as I can learn the majority have been on the side of the devil since time began." So much for the argument against "heretics," based on the fact of their loneliness.

Postoffice Mission.—Any one desiring specimens of Unitarian Literature gratuitously is invited to send address to Postoffice Mission, New South Church, Tremont and Camden Sts., Boston, Mass. The ladies of this church have organized a committee which holds itself ready to aid inquirers in the way proposed above. Much good is being accomplished by this method in many of our churches. Let the good work continue.

Decorah, Iowa.—The Decorah *Republican*, of Feb. 26, reports services held in the Methodist Church of that place in honor of Gen. William Tecumseh Sherman and Admiral David D. Porter. The principal address of the occasion was by Rev. S. S. Hunting of the Unitarian church. The church was draped with flags and during the exercises appropriate resolutions were adopted.

Nora, Ill.—Five miles from Warren, at Nora, an earnest company of friends stand ready to co-operate with Warren in the support of liberal services. The ground was well broken at Nora some years ago by Rev. Joseph Wassall, now of Windsor, Vt., and good seed planted. The harvest is sure to come.

Englewood.—Rev. J. Ll. Jones of All Souls Church, Chicago, occupied the pulpit of the Universalist Church at Englewood on a recent Sunday evening and spoke upon the topic "Is there a new Religion? If so, what is it?"

Buda,—The many friends of Rev. Chester Covell of Buda, will be glad to learn that he is reported as slowly recovering from the serious illness from which he has for some weeks been suffering.

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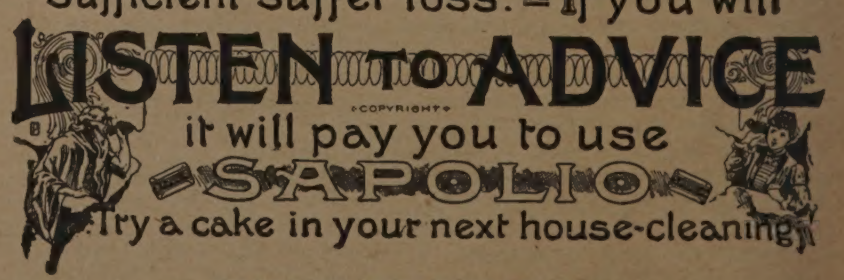

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Thurs.— Trust Heaven for recompense,
Forgetting recompense.

Fri.—Joys come unsought to whoso lives
Heedless of joy.

Sat.—Virtue needs must put white raiment on,
And walk in sight, ere men bend knee to her.

—*Edwin Arnold in Light of the World.*

Somebody Sees.

Tell the little boy with the roguish eyes,
Looking up now in grave surprise,
That somebody saw him the other day,
Take that chair out of Grandpa's way.

Somebody heard the stealthy tread,
Of the noisy boots past baby's bed;
Somebody noticed how clean and neat
Those boots came in from the muddy street.

Tell the little girl with the shining hair,
Scattering sunbeams everywhere,
She may not know, but somebody heard
How softly she spoke that gentle word

To little brother the other day,
When he got angry and would n't play;
And somebody noticed how clean and bright
The dishes were washed for mamma to-night.

What is it, Bright Eyes? Tell me, please,
Who notices little things like these?
Things so small in a world so broad?
"Why, if nobody else does—God."

—*Scattered Seeds.*

The Wise Horses.

"O mamma, will you come with us and see the fire-engine horses?" exclaimed Fred as he rushed into his mamma's room, followed by his younger brother Charley. "Please come quick, or it will be too late!"

Their mother had promised the little boys that, some day, she would go to the engine-house with them. So, as they happened to be let out of school half an hour earlier than usual, they had run home for mamma as fast as their feet could carry them. "Because," said they, "we must be at the engine-house at twelve o'clock if we wish to see the performances."

Mamma soon had on her hat, and holding Charley's plump hand, while Fred led the way as guide—coming back to meet them two or three times—they all hurried to the building where the steam fire engine and the horses were kept.

Two or three firemen, dressed in blue coats and shiny hats, were seated around a stove in the engine-room. A large clock stood in a corner of the room, and the hands pointed to five minutes of twelve. Mamma told the men that she had come with the little boys to see what the horses would do at the sound of the noonday bell.

The men were very polite, and Fred and Charley were soon so busy examining the engine and hose-carriage that the five minutes passed away very quickly.

Then the great fire-alarm bell gave forth a loud peal. The gas in the room streamed up in a high flame; the door of the stable behind the engine-room seemed to fly open; a great stamping was heard, and two huge heads appeared in sight. Little Charley cuddled up closer to mamma, and even brave Fred looked somewhat startled.

That stroke of the bell only meant that it was twelve o'clock; but how were the horses to know that it did not mean "Fire"? It might have meant fire, and to them it never meant anything else.

So in they came without a word being said, took their places in front of the engine, waited about two minutes to see if they were wanted at a fire, and then, being sure that the alarm was a false one, meekly turned and walked back to their stable.

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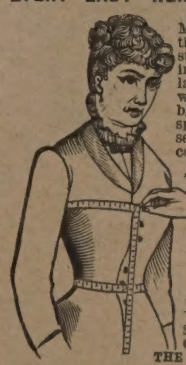

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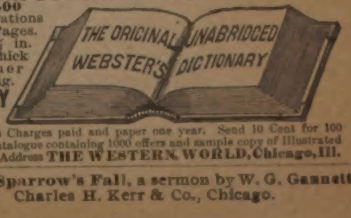

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Announcements.

WESTERN UNITARIAN CONFERENCE.

The treasurer reports the following receipts.

FOR CURRENT EXPENSES.

Previously acknowledged	$653.45

ON ENDOWMENT FUND.

Previously acknowledged	$3,129.50
John Wadsworth, All Souls Ch. Chicago	50.00
J. B. Johnson, St. Louis, Mo.	100.00
Mrs. C. T. Cole, Mt. Pleasant, Iowa	25.00
	$3,304.50

ON PARKER MEMORIAL FUND.

Previously acknowledged	$2,541.45
Mrs. C. B. Bills, Davenport, Iowa	50.00
	$2,591.45

Unity Library.

Charles H. Kerr & Co., the publishers of UNITY, will begin next month the publication of a quarterly series of American copyright novels under the name of *Unity Library*. The initial number will be THE AURORAPHONE, by Cyrus Cole, to be followed at regular intervals by others of equal value and interest.

The subscription price will be two dollars per year, and the price of single numbers fifty cents. As a special inducement to readers of UNITY to become regular subscribers of *Unity Library*, we will receive cash subscriptions for the year at half price up to the first of April. To take advantage of this offer, send your address with one dollar before the end of March, and we will send you a paper copy of "The Auroraphone" at once on publication, and subsequent numbers of *Unity Library* at intervals of three months until the full four numbers have been sent.

Readers of UNITY are already somewhat familiar with "The Auroraphone" from the various notices that have appeared in these columns. We subjoin another from a recent number of the Topeka *Republican*.

Here is a new book, a new thing under the sun. It is original. It is a new combination of old material. As Emerson defines originality, we repeat, this book is original. It is fresh and piquant. The author knows how to tell a tale. We never lose interest in the story; we are hurried on to the end without skipping and without thinking of the end. It is therefore what Dr. Johnson called a good book. Our author tells the tale of himself as one of the "busted boomers" of Western Kansas, of a "medicine man" and of several theological students; of their going into the Colorado mountains "*per* prairie schooner;" and of their finding a great French scientist in a remote fastness of the mountains. The Frenchman had invented the auroraphone, through which communication was first established between the planets Saturn and Earth in the presence of our *voyageurs*. The inhabitants of the ringed world are vastly in advance of the people here. With them the purification of politics is *not* an iridescent dream. The memories of their senators who ages ago had *acted* upon that idea (but had never spoken it; shame prevented them from *that*) had become a putrescent reminiscence. War had ceased between men; scientific automatons had been invented to do the fighting and to destroy enough property to satisfy the most combative. "The Labor Problem" had been solved upon the theory everywhere received that physical work is a necessity not only to physical well being, but to mental and moral vigor and clearness. Many and great are the truths and wonders of Saturn, all centering at last in the central truth of the universe, that the Golden Rule is of universal and never-ending application. We must refer the reader to the book itself, where all these specialized truths and wonders are shown.

But while the Saturnine philosophers are kindly leading our adventurers to the light, Cupid is busy on earth. A fair Colorado maiden, whose father has just in the nick of time discovered a silver mine, has found that she loves our modest author, whose bashfulness is superlative, and she "knows enough to know" how, with all maidenly modesty, to vanquish that bashfulness and turn it into praise of her goodness. She causes the book to end with a chapter entitled, "Happily Ever After," with all that that implies. The author is or was a Kansas man—at least Kansas man enough to ride "a boom" awhile on the topmost wave at Garden City; and nothing is funnier than his determination to convince the sweet daughter of the Colorado silver mine that she ought not to set her youthful affections upon him, by recounting to her his folly in investing in western Kansas "futures."

SPECIAL NOTICE TO NEWSPAPERS.

We have an inch electrotyped advertisement of UNITY which we should like to place in every local paper that will give us the space in return for a copy of UNITY one year. We do not ask the editor to send us his paper regularly, we simply ask him to give his word that he will insert the advertisement at least twenty times during the year, in good position, in whatever issues he can best spare the space.

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